UNITARIAN MONTHLY

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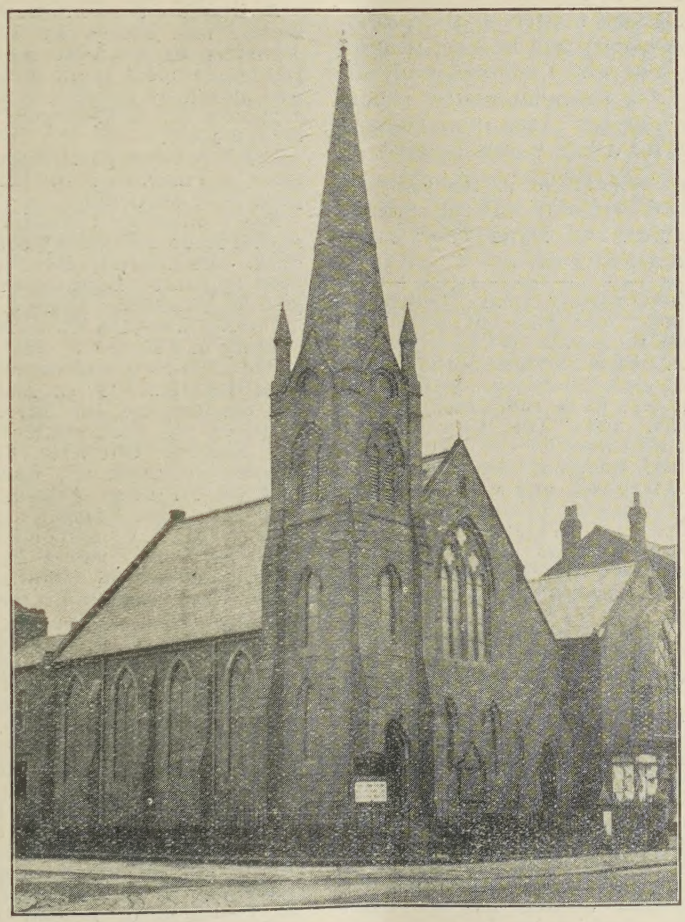

BLACKPOOL NORTH SHORE UNITARIAN FREE CHURCH.
[see page 46].

Notes and News.

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves ! "
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

SPECIAL NOTICE.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS AFTER APRIL 4th IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

A lady correspondent writing from Cheltenham says that " motherliness " has gone out of fashion, and that, " There are thousands of clever typists, clerks, authoresses, muscians, artists, doctors," but the cheerful, patient self-sacrificing qualities of motherliness she considers to be sadly lacking.

" Beauty," by E.R.H., and " The Beautiful," by J.B., are in type, but held over for the May issue.

" Sermons on Natural Religion," by Amherst D. Tyssen, D.C.L., M.A., received, and will be noticed in next issue. Lindsey Press—no price given.

The Annual Report of the Sustentation Fund states that grants were made in the past year to 104 of our churches in aid of ministers' stipends amounting in all to £3,578, and grants from the Subvention Fund came to £1,782.

The Committee of the National Conference met at Essex Hall, London, Feb. 14th, and amongst other business passed a resolution urging our churches to do all in their power to discountenance gambling.

The Annual Report of the Ministers' Pension and Insurance Fund presented at a meeting of the Managers at Essex Hall, London, Feb. 12th, states that there are 135 beneficaries of the Pension Fund, 20 of whom are in receipt of annuities aggregating to £1,199 8s. per annum. Sixty educational endowment insurances have been effected, and 45 children are assisted by the new Education Fund, representing 35 families.

The Capetown Unitarian Church has an active Propaganda Committee, of which Mr. W. G. P. Paris has been the energetic secretary. The Women's League of this church has welcomed and entertained two parties of Unitarians, in January, visitors from England calling on voyage.

On Feb. 17th was celebrated the 58th Anniversary of the Dundee Unitarian Church, and of the pastorate of the present minister, Rev. Henry Williamson. He entered on this ministry in 1866.

The Wellington Unitarian Church, N.Z., has appointed Rev. J. G. W. Ellis, a convert from the Bible Christian Methodists, to be its minister.

Rev. Basil Martin, of the Finchley Unitarian Church, has issued Nos. 1 and 2 of " Granville Hall Leaflets," on the " Use of a Creed " and " The Healing of the Nations."

At the Annual Meeting, Park Lane Unitarian Chapel, near Wigan, a balance of £42 in hand was reported and all the work in a flourishing and healthy condition, and high appreciation was expressed for the efforts of the minister, Rev. J. W. Maw, and officials. Mr. Wm. Shaw has attended the Sunday School regularly for 46 years without receiving " sick " mark.

The C.O.P.E.C. (Conference on Christian Politics, Economics, and Citizenship), to be held at Birmingham in April, is commanding considerable interest in all branches of the Christian Church. There are 1,500 appointed delegates, and several bishops will attend. Unitarians will be well represented.

At Bradford the Unitarian minister, Rev. A. Cobden Smith, was chosen by the Bradford clergy and ministers to be local representative to " Copec." His appointment at the local branch of the " Copec " was moved by a canon of the Anglican Church and supported by a Wesleyan minister, and agreed to unanimously.

The Bok Peace prize winner, Dr. Charles H. Levermore, is a member of the Unitarian body, U.S.A. The prize is 50,000 dollars.

The Cambridge Unitarian Church, in its annual report, records a healthy condition of church life and work. Its minister, Rev. J. Cyril Flower, M.A., has been appointed Lecturer in the Psychology of Religion at Manchester College, Oxford.

The Northampton Unitarian Church held its annual meeting in February. The Ladies' Working Party added £170 in aid of church funds. A gift of £100 from Mrs. Henry Green, added to a like bequest from her late husband, the interest to be used for church purposes, has been gratefully received.

A Scottish Unitarian Conference was held at Dundee on March 1st, under the auspices of the Scottish Unitarian Association, including delegates from Aberdeen, Glasgow and Edinburgh. Rev. W. G. Tarrant, B.A., of London, attended on behalf of the McQuaker Trustees and preached at Aberdeen and Dundee on the following day.

The Gainsborough Unitarians intend to make an appeal in aid of the erection of a new chapel building. In spite of local difficulties through unemployment there are good reports of church activities.

The Chapters of the Laymen's League of Lancashire, Cheshire and N.-W. Division held a successful Rally at Chowbent on Feb. 9th, when there was a service, followed by tea, and evening meeting. Mr. W. Redfern was preacher; Mr. J. A. Sykes, chairman; speakers, Mr. J. Fidler and Dr. Geo. Jessel.

The Unitarians of Ilford have been excluded from participation with other Christians in the local Christian Crusade, arranged by the Free Church Council, on theological grounds.

Rev. Dr. W. H. Drummond has arrived at Calcutta for visitation of Liberal Religious movements in India, on behalf of the British and Foreign Unitarian Association, and as Secretary of the International Congress of Free Religious Workers. The Brahmo Somaj has given him a hearty welcome.

A very healthy and encouraging condition of church life and work has been reported to the Annual Meeting of the Bermondsey Unitarian Church, under the ministry of Rev. D. Delta Evans.

The ministry of Rev. Leonard Short has begun well at Unity Church, Bolton; the first two months "have been productive of great promise," with increased attendances and new converts.

THE SPRING IS HERE.

The Spring is here! The upward urge is on,
With life uprising after winter's cold;
The new awakening now the frost is gone
Declares insistent truth that must be told.

The Spring is here! and all is life, not death;
And nature seeks new garments every year;
In every blade and stem and leaf it saith—
The spirit quickeneth, be thou of good cheer!

The Spring is here! In earth and in man's soul
The resurrection comes and cannot fail;
The urge of life goes on towards the goal
Of full fruition. To thee, O Life, All Hail!

The Spring is here! and death is an illusion;
The soul of man lives on for evermore.
That Jesus lives, is truth, and no delusion;
No good is lost which God does not restore.

H.

Resurrection.

Easter and spring remind us of resurrection and immortality. The powers of nature have been quietly working underground. Hidden, the unseen forces have been busy preparing for the new adventures of the springtime. There has been no death. Last year's foliage and fruit have not perished; they have but changed their uses. Their substance has been employed to feed new forms of life. The body of the plant falls away like an old garment, but continues its existence in changes of form, its constituents separated and utilised to serve the spirit of life in other ways, built up in new forms and vehicles of energy and force. There is no such thing as extinction, even of an atom. What happens is only change of form and relation. The shape, the form, ceases to exist in that embodiment or combination of elements. Everything that goes to make that form continues to be and is absolutely indestructible. Thus there is not and cannot be such a thing as death. The word is only a convenience of speech to describe what is a change of service.

All this is true of man's fleshly body. As a bodily form it changes into other forms and subserves other uses. The soul that ceases to use it as its dwelling-place is as indestructible as the atoms which constitute the body. But when the body is thus cast aside like worn-out clothing it dissolves into its several constituents and ceases to be a human body. That does not mean that it is now dead matter. There is no dead matter. Everything is saturated with life. All that has gone to make that fleshly body still exists—every particle of it. This is true whether it be buried in the earth or be burnt to ashes in a furnace of fire. In either case dissolution takes place, disintegration ensues, and it can no longer serve as a human form, but enters into other forms. Consequently the old doctrine of the resurrection of the fleshly body to appear again as a human form unchanged—the same body as before—is a delusion representing an impossibility. Cremation, or burning of the body by fire, should convince any reasonable mind of that. The soul of man which uses the fleshy body for the time being, as its abode and as its instrument, is immortal as God Himself, is made out of the Divine Nature—of the same nature as God, the Parent of every human spirit, and is therefore as imperishable as God is. The soul rises from the body into some new sphere of experience and activity to continue its education towards the perfection of its powers and possibilities. The grave has no victory over it. It is a resurrection into larger experience, wider opportunities, with never-ending progression and increasing joy of life. The retrogression of every prodigal ends in progress and improvement. And the ways of the Eternal are fully justified ultimately to the minds and hearts of all His children.

THE TEACHER AND CHILDREN.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God;
My heart is a dungeon of darkness,
Where I shut them for breaking a rule;
My frown is a sufficient correction;
My love is the law of the school.

The Executive Committee of the National Unitarian Temperance Association rejoices that a Government pledged to Temperance reform is in office, and very earnestly calls the attention of H.M. Ministers to the long-standing demand for a measure to give the people power to control locally the sale of alcoholic drink, and appeals to the Government to afford facilities for the early passage of such a democratic measure in the interests of national welfare.

And, further—

Respectfully urges the Departments concerned to take the earliest opportunity of dealing with the ordinary and night clubs scandal. Clubs selling intoxicants are increasing faster than public-house licenses are being extinguished, and they are undermining the nation's health and morality.

Unitarian Worthies.

By Rev. ARTHUR W. FOX, M.A.

XXVI.—FRANCES POWER COBBE.

Frances Power Cobbe was born in Dublin on December 4th, 1822. Her father was an Irish landlord, so conscientious that on one occasion he sold some of his pictures to relieve his poorer tenants. There had been five Archbishops and a Bishop in her family, which was strictly Evangelical. She was the first heretic, and after a time ceased to attend the Irish Church and family prayers, though she always engaged devoutly in private prayer. In 1851 Kant's "Metaphysic of Ethics" fell into her hands, and some years later she had completed her own first work, "Intuitive Morals," which she published anonymously to avoid irritating her father, who thought very differently on such matters. Her father left her £200 a year and £100, with which last she travelled over much of the Continent. In 1858 she settled in Bristol in the house of Mary Carpenter, into whose many philanthropic schemes she entered with an ardour truly Irish.

At the same time she was never idle with her pen, writing, amongst other powerful books, "Dawning Lights." In 1860 she settled in London, where she was one of Dr. Martineau's frequent hearers, though she would have called herself a Theist rather than a Unitarian. At Florence in the same year she met Theodore Parker a few days before his death, and edited the well-known edition of his works in fourteen volumes. She spent much time in travelling, and at home in writing and philanthropic work. Amongst others of her books is a searching criticism of Darwinism and morals under the title of "Darwinism in Morals." In 1884 she found time to establish "The British Union for the Abolition of Vivisection," which is still vigorous. She attacked the practice from the ethical side, in which she had no warmer supporter than Dr. Martineau. On one occasion he wrote of "the white-handed men of science who have lost all respect for the God above them and the animals beneath them."

In person Miss Cobbe was of such ample proportions that she once received a backhander from an Irish hearer of one of her lectures on "Erratic Boulders." The lecturer was saying, "One of them is so large that there is nothing in this room so large," when a perverse voice broke in with, "Except yourself, ma'am." She has left a deeply interesting autobiography, which gives many vivid pictures of the Victorian era. One of her many objects of interest was the education of girls and women, towards the improvement of which she did yoeman service. The women of to-day may well look back upon her with a gratitude which is shared by the men, who were so long blind to their responsibilities in this respect. She was a philosopher of considerable compass, whose writing is marked by a clearness not always to be found in that class of work. There can be no question that her strong faith in "One God our Father" was the inspiration of her strenuous life after she passed through her few years of agnosticism. Amongst other things she was able to write several beautiful hymns, some of which are to be found in our hymnals. Powerful woman as she was, she had a beautiful kindliness which shone in her life. Theodore Parker's writings had a lasting influence upon her, and there can be little doubt that her theology differed little from his. Though not a Darwinian she had a keen interest in natural science, in which she was well read, though practically she had made few if any experiments. She had much of the man's reasoning capacity, leavened by the woman's gift of piercing intuition. She wrote with a beauty of style and a soberness of judgment which are very attractive. She died on April 5th, 1904, at Hengwrt, to which she had retired for a considerable time, in the churchyard of which her mortal part rests. She was a woman alike strong, good and warm-hearted.

See "Memorable Unitarians," pp. 425-428; "Dictionary of National Biography," and her "Autobiography."

The Ends of the Church.

By the Rev. WILLIAM C. HALL, M.A.

4.—RELIGIOUS INDIVIDUALITY.

One function of the Church is to put a mark upon a man which he does not get through heredity or from his social environment; it is to give him distinct religious character. A man makes himself through what he allows his will to make him: which is to say that he can become more than heredity and his social environment have made him. But above his own will there is the will of God, and this is exercised over him in religious exercises which the Church provides. Prayer may seem at first to be only the petitioning for divine favours, but the man who habitually prays knows that it becomes very much more—a discipline in which he attempers himself to the spirit of God. This and other religious acts lift and fashion him above heredity and environment; he becomes more than a creature of his race, of nature, and of society: he becomes a child of God in felt relationship with the Father.

As society is to-day, such a man will be marked among his fellows as distinct in temperament. He will be noticeable as "a religious man," conforming to higher than social standards, and ex-

hibiting the rectitude of conduct, unworldliness of desire, and confidence in God which are called piety—and that is simply faithfulness to his own divine ideals. Unworldliness will be his great characteristic: he will live in this world as believing in a better world, to be reached by his labour and discipline in this world. Whilst other men wonder whether there is a future life, and argue about many other spiritual facts—or ignore them—he will find his belief in the very nature of his own life. However closely he may be associated with his fellows he will have the sense, and give the impression, of communion with God.

The Church exists to make such men. And just as it succeeds its saves the world. For the world is saved not as through its economic theories and politics it makes itself materially better, but as men and women are made better spiritually, as they get religious personality.

The Doctrine of Unity.

Unitarianism means the doctrine of UNITY. The Unitarian name originated from the idea of Unity, the unity of God in one Being—one Mind, one Person—as opposed to the idea of the Trinity of Persons in the Godhead.

But that is not all that Unitarianism signifies. It stands for the unity of all things. The Universe is One, and all that it contains are but its parts. Mankind is One; Truth is One; Religion is One and the same everywhere and always. The Destiny of all men is ultimately one alike for each and every human soul.

The idea of the Unity of God implies and logically involves the other unities. The One Creator has necessarily made His universe as one whole, with all its parts harmoniously related to each other. "The man of science says that things are a universe, a cosmos, a great whole, which he calls Nature, and he declares that the causes which work the effects we witness, and all the effects which we do not witness, are in the nature of things. He declares, further, that Causation is universal, because the universe is all of a piece."

"Indian philosophy declared, not centuries, but thousands of years ago, the Real is One. That is not only a great result of science or knowledge, but it is the promise and the guide of future knowledge. If things are really one, every fact has in it, if we knew enough, the key to all other facts. That may sound extravagant, but it is the sober truth that the study of what happens in a vacuum tube may give us the key to the history of the stars, and that the observation of a falling apple may lead to our learning how the heavens are balanced, and what their destiny may be. Lastly we must realise that if all things are one we cannot discover anything that is outside the universe."

Dr. A. R. Wallace, in "Man's Place in the Universe," has said: "During the latter half of the nineteenth century the opinion of astronomers has been tending more and more to the conception that the whole of the visible universe of stars and nebulæ constitutes one complete and closely related system; and during the last thirty years especially the vast body of facts accumulated by stellar research has so firmly established this view that it is now hardly questioned by any competent authority." (Fourth Edition, 1904.)

The One Creative Mind which we call God works in orderly ways. His great plan is necessarily a unity in agreement with itself. The Infinite Wisdom would not devise a scheme of the whole of things which could in any way be self-destructive. "It has been urged," said Baden Powell, "that unity of plan might result from the co-operation of several minds, powers or agencies. But to suppose many causes when one will suffice is clearly unphilosophical; and besides this the objection, however plausible when stated merely in an abstract form, will vanish the moment we reflect on the actual case of the material creation. When we consider . . . the immense multiplicity of physical arrangements, all so admirably harmonising together; the infinite combination of adjustments, each arranged in exact relation to the other, as well as complete within itself—we cannot but feel overwhelmed with the conviction that to One Omniscient Mind alone can be correctly attributed such infinite forethought and such boundless comprehensiveness of arrangement."

Thus it is clear that the Unity of God in One Creative Being implies unity of plan in the whole of His creation, and obversely that the unity of plan manifested in the whole universe proves the unity of the Creator in one Designer alone.

MINISTERIAL CHANGES.—Rev. A. Leslie Smith, B.A., resigned at Hunslet, Leeds, on appointment as the minister at Billingshurst; Mr. Albert Booth, lay minister, Nelson, has received public recognition and welcome; Mr. Leslie J. Belton, B.A., of Manchester College, Oxford, is appointed minister, Wolverhampton Unitarian Church; Rev. Stanley Mossop, of Handsworth, Birmingham, is appointed to Unity Church, Sheffield.

He drew a circle that shut me out—
Heretic, rebel, a thing to flout—
But love and I had the wit to win,
We drew a circle that took him in.
—Edwin Markham.

Blackpool North Shore Unitarian Free Church.

The Unitarian movement in Blackpool was started in 1873 with about thirty services held in the Aquarium, where the Tower now stands. The ministers first to conduct services were Revs. Noah Green and James Black, M.A. A small building was afterwards purchased that had been built for an Anglican church schoolroom, and later used as a painter's shop, situated in Banks Street. Messrs. J. Hulme, A. Rushworth and H. Helm were the first recorded members, joined soon after by J. Chew, J. Jackson, the Misses Low, and a few others.

The Rev. A. B. Camm was the first minister. The building was found to be too small for summer congregations, and services were held in the Pavilion on the North Pier, and also in a large room in the Winter Gardens. Land adjoining the church building was purchased, and a new church—the place of worship now in use—was erected on the corner site of Banks Street and Dickson Road. This was opened for worship in 1883, and the older building was used as a schoolroom. A Sunday School had been started in the earlier days of the movement, and has been carried on ever since.

The North and East Lancashire Unitarian Mission, which is the District Association of Churches, made substantial grants in aid of the minister's stipend for several years, but in 1885 the congregation was able to declare its independence, and henceforward the church has been self-supporting. The new church and the old schoolroom were freed from debt in January, 1891. In 1899 the school building was taken down, and on the site, with adjoining land, three houses were built, constituting an endowment, and on the south side of the church a lock-up shop, anteroom, tea-room, new vestry, and schoolroom over the whole, were erected, and completed in 1900, and all is now free of debt.

In 1894 a few adherents of this church started services at South Shore, in the Masonic Hall, Waterloo Road, and this was the origin of the South Shore Unitarian Church, now on Lytham Road. The second Waterloo Road movement, which was a split from Lytham Road in 1908, has since amalgamated with the Lytham Road Church. The Unitarian cause in Blackpool as now represented at North Shore and South Shore, is in a healthy and promising condition. The ministers who have served the North Shore Church have been as follows: Revs. A. B. Camm, 1878—1881; F. H. Williams, 1882—1887; A. B. Camm, 1888—1891; J. Farnsworth, 1891—1893; W. Binns, 1893—1899; D. Davis, 1900—1904; R. McGee, 1904—1909; J. H. Short, 1910—1917; W. Stephens, 1917—.

The pulpit at North Shore was never better served than by the present minister, Rev. W. Stephens. He has repeatedly expressed a wish to retire, but under the earnest pressure of his people he has been prevailed upon to continue. His efforts are deserving of the most zealous and devoted support. This year the church has adopted the "Unitarian Monthly" with a Calendar cover.

Literature.

"A Professional Ministry of Religion," by Rev. W. Lawrence Schroeder, M.A., and "The Minister's Need of the Philosophic Mind," by Rev. Edgar Thackray, M.A., B.D., Ph.D.—two addresses delivered at the opening of the Session 1922-23 of the Unitarian Home Missionary College, Manchester. (H. Rawson and Co., New Brown Street, Manchester.)

"The Religion of Authority and the Religion of Reason," an address by Sydney Herbert Mellone, M.A., D.Sc., The Lindsey Press, 5, Essex Street, Strand, London, W.C. 2.

The 98th Annual Report, British and Foreign Unitarian Association (Essex Hall, London), 1923.

The Annual Report, American Unitarian Association, 1923, 25, Beacon Street, Boston, Mass., U.S.A.

The Essex Hall Year Book for 1924, Essex Hall, London, W.C. 2, 2s. net.

The Unitarian Year Book, 1923-1924, American Unitarian Association, 25, Beacon Street, Boston, Mass., U.S.A.

Mr. Schroeder's address is a defence of the professional ministry of religion and of its need of special knowledge and training. He says: "It is a strange idea that for the most difficult work man can undertake—the fashioning of souls for the Kingdom of God—there is needed but zeal, a good intention, and a vague feeling of sufficiency. It would seem as if the very greatness of the office allowed of the greater abuse."

"We may define the professional minister of religion as one who, granted vocation, without which the service is vain, has been adequately trained for specific ends, and whose time is entirely absorbed by the duties of his office."

"The minister must have some knowledge of nature, of books, of men, and of God. A mere nodding acquaintance with any, or all, is insufficient. The selection of things to be known must

serve the main objects of the ministry: but one important element is the reality and intensity of the knowledge." The address is an elaborate and informing vindication, and makes good reading.

Dr. Thackray's utterance is an equally able advocacy of what he set out to maintain. His aim is " to show that the minister (especially the modern minister) has a real need of the sort of mind which is born of a discipline in philosophy. He needs it for the sake of his people, and also for his own sake."

Among dangers of the unphilosophic mind incidentally indicated is the following: " The danger to which the merely theologically minded minister is liable is that of attaching too much importance to results and too little importance to the methods by which those results have been reached. An extreme case of this would be if he were to say that Moses and Jesus, Mahomet, Swedenborg and Martineau were all alike Unitarians."

" To sum up we may claim that the philosophical mind will enable a minister (1) To take the synoptic view; (2) To cultivate the understanding heart; (3) To keep himself free from all credal and priestly entanglements; (4) To think only by the honestest and most logical methods, whatever be his conclusions; (5) To exercise the royal authority of knowledge and insight; (6) To enter heartily into an enjoyment of man's infinite variety."

Both addresses should be read by members of our churches, and especially by those younger members who may feel a call to the ministry as a vocation to be followed.

Dr. Mellone makes very clear the distinction between what he calls the two religions of Authority and Reason. It has been said that there are many theologies but only one religion. In this address what is evidently meant is that there are these two ways of seeing religion. One is submission to an infallible Pope, or Church, or Book, the other is submission to reality or truth. There is authority in both though they are very different. In the one, authority is to be taken for truth; in the other Truth is taken for authority. Dr. Mellone shows that there is a revival of the imposition of authority in the Anglo-Catholic movement, and in the increase of Roman Catholic influence and strength, as well as in the extreme claims of the extreme Evangelicals. He maintains that Roman Catholicism is the only logical alternative to the rationalism of Unitarians. "The Roman system—is the really formidable competitor with the Unitarian type of Christianity." But " to hand over religious life to another's care is a surrender far too great. To the Catholic, faith is a POSITION; to the Unitarian it is a DIRECTION. To the former the door is closed; to the latter it is open. The free faith is an adventure of interest, even of joy."

The Annual Reports of the two Unitarian Associations contain much in the way of interesting comparison as well as a mass of very necessary information. There are 962 individual subscribers in support of the British Association, and 117 for that of America. On the other hand there are 380 churches contributing in the regular list of the American Association, and only 183 in that of the British. The American Association has its main office in Boston, but also has branch offices in New York, San Francisco and Chicago. Out of its funds 74 churches are assisted financially. The British Association makes money grants to 55 churches in the missionary stage, also to three District Associations. In the departmental work both Associations report a vast amount of missionary activity deserving of the most loyal support.

The Year Books of the two Associations show that there are 440 Unitarian churches in America and 476 ministers. In Great Britain and Ireland there are 353 Unitarian places of worship and 17 in oversea Dominions. There are 325 churches in America which have a Sunday School; in Great Britain and Ireland there are 205 Unitarian Sunday Schools, and in overseas Dominions 13. In the American Report 145 churches have a parsonage.

The Annual Meeting, Midland Christian Union, held at the Newhall Hill Church, Handsworth, Birmingham, March 10th, reported 21 affiliated churches, also 168 new individual subscribers. The work at Wolverhampton, Moseley and Tamworth is mentioned as specially difficult.

An enlarged photograph of Mr. T. Fletcher Robinson, J.P., has been unveiled in the Pendleton Unitarian Schoolroom in appreciation of his 26 years' service in the interests of the church.

A Milestone Service and Meeting was held at the Plymouth Unitarian Church on March 5th to mark the 12th anniversary of the settlement of the Rev. W. H. Burgess, M.A., when a cheque subscribed to by members of the congregation was presented to Mr. Burgess.

Mill Hill Chapel, Leeds, has celebrated the 250th anniversary of its original place of worship, March 22-24. A new marble floor laid in the chancel has been dedicated by Dr. Carpenter.

Congratulations to our contributor, Rev. H. Fisher Short, on reaching the end of five years of ever-increasing success as minister at Bootle, and able to say that he is specially proud to be minister to his Bootle people.

In Auckland, N.Z., a great ferment is going on amongst the Methodist Churches because some of the younger men are in sympathy with the teaching of Dr. Peake, which others describe as heresy. Rev. A. Thornhill, M.A., has dealt with the subject from his pulpit.

The Annual Report of the Rochdale Unitarian Church records a year of hard work, and pays grateful tribute to the minister, Rev. John Evans, B.A., for his " brotherly interest in all our lives."

At Cardiff the Unitarian Church reports an increase of registered members in Church and Sunday School under Rev. H. H. C. Jones, the minister.

The Heywood Unitarian Bazaar in February realised £2,900.

For the Children. By Rev. H. FISHER SHORT.

THE HIPHIPHURRAH AND THE OHDEARME.

Once upon a time there were two merry little microbes. They were so teeny weeny that it would have taken ten million of them to cover the dot at the end of this sentence. But they weren't too small to have names, and lots of fun as well. Their names were the Hiphiphurrah and the Ohdearme. And the fun they had was a kind of game which they always played fair.

This was the game.

With their teeny twinkly eyes they watched all the boys and girls, and at the psychological moment—father knows what that means—one or other would fly into a boy's or a girl's heart, with the most wonderful result. They were kept busy, I can tell you; for the psychological thing was always happening to somebody. For instance, there were two little boys and two little girls who, though they were brothers and sisters, were by no manner of means alike in their manners and customs. They were two pairs of twins. The elder pair were eleven years of age, and were called Darby and Joan. Jack and Jill were the younger pair, and they were nine. And they not only lived in the same little house where they were loved by the same father and mother, but they all went to the same little school.

Now Darby and Joan had their little home duties as well as their homework. Every morning Darby cleaned the children's shoes, and Joan laid the breakfast table and helped Mother with the washing-up. It wasn't much, but what a fuss Joan made about it. The fact was, Joan loved reading fairy stories and just hated domestic duties. (Mother knows what "domestic" means.) The result was that she put off her work as long as she could, and put so little thought into it when it had to be done that she was always getting into hot water.

"Where's my serviette?" "Where's my porridge spoon?" "You've given me the wrong plate." "This isn't my knife," were the usual things every morning; and every morning Mother would look across the table at Joan with such sadness in her eyes. And during the washing up there would be accidents. Sometimes it was a cup; occasionally it was a cut. And Mother would say, "Joan!" in a way that hurt worse than a smack. Then the psychological thing would happen.

"Oh, dear me" Joan would sigh inside; and you know why, don't you?

Darby was different.

He just loved helping, and he was so bright and brisk about it that it was a delight to see him.

"Somebody has been very kind this morning," Father would sometimes say when he found his boots had been cleaned without asking.

"The fairies have brought me the shoes of happiness this morning; they must have known that I wanted to slip out to the shops," Mother would say, looking at Darby with a world of loving thanks in her eyes.

And again the psychological thing would happen. This time it was the wee Hiphiphurrah that had entered the door of a boy's heart and was making the really truly happy magic.

Thus the merry little microbes played their game and never made the slightest mistake.

Jack and Jill were going in for the yearly exam. at school. At least, the event was drawing near.

Anxiously the fairy folk whispered into Jack's ear—

"Jack! Jack! You are so slack.
How can you hope to win through
If your studies you shirk
And put off your work,
You'll fail:
And then what will you do?"

But he only laughed at the warning.

"Oh, there's heaps of time," he said carelessly.

Jill needed no such urging. She was a wise little woman who saw that all play and no work made Jack a dull boy. She also knew that if she passed the exam., Teacher would be pleased and Mother would be ever so happy.

What might have been expected really happened. Jack failed miserably. Jill passed magnificently. And the psychological thing happened to them both.

When Mother gave Jill one of those lovely warm hugs that mean so much Jill had the most delicious feeling inside.

And when Father gave Jack one of those looks of sorrow that tell a boy that he has disappointed and grieved his second best friend in all the world, Jack crept away to his room to shed tears of bitter shame.

And the little people knew all about it.

There is no unbelief;
Whoever plants a seed beneath the sod
And waits to see it push away the clod—
He trusts in God.

The strength of the wolf is the pack.
And the strength of the pack is the wolf.
—Kipling.

At Huddersfield Unitarian Church Annual Meeting grateful testimony was paid to the support of members and friends and minister in their arduous task.

At Taunton the Annual Report showed very satisfactory progress in the Unitarian Church and all its institutions, and the minister's stipend (Rev. W. Bottomley) was increased by £50.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

The committee hopes that in 1924 the Temperance movement may make even more progress than was made in 1923. All social workers need infinite patience and much enthusiasm, but the signs of the times should cheer Temperance advocates. The " Under 18 " Act is an important gain, and the chances of getting Local Veto and Sunday Closing put on the Statute Book ere long are quite good.

The Government figures recently published show a reduction in the nation's drink bill of over 48½ million pounds, a decrease of about 12 per cent. as compared with 1921. The convictions for drunkenness were less by nearly 2 per cent. ; it is, however, a regrettable fact that notwithstanding the general improvement convictions against women increased. And it is a scandal that whereas on-licenses decreased by 685 during 1922, registered clubs increased by 739. All clubs selling intoxicants should be subject to the same licensing control as other on-license premises, and the efforts being made to that end need your active support.

The appeal signed by the president of each of our denominational organisations (seven in all), a copy of which appeared in the " Inquirer," the " Christian Life," and the " Unitarian Monthly," was sent to 926 members of the B. and F.U.A., and others who are not members of our Association. One result so far has been a gain of 20 members and a welcome improvement to our funds, but more members and money are greatly needed to carry on the work. Can our readers help, please?

As past and present Band of Hope workers we would send a special word of encouragement to all fellow workers. We know the difficulties and disappointments one has to face, but we know, also, the joy such work brings, and the good accomplished is incalculable. So we urge them to " carry on " and to persuade others to lend a hand. May each Society be more successful than it has ever been. Can we help, We shall be very glad to do so.

Yours sincerely,

EDITH J. TITFORD, President,
E. BUSER, Hon. Treasurer,
E. F. COWLIN, Hon. Secretary.

THE CHURCHES AND SOCIAL REFORM.

There are welcome signs that the churches, individually and collectively, are recognising more fully their duty towards the social reform movements of the day, and it is certain that the people are looking to their religious leaders for even greater help in their efforts for betterment. The Temperance Campaign of the Christian Churches is a case in point. The January issue of the " New Campaigner," the organ of the Temperance Council of the Churches (post free 3d. from Abbey House, Westminster, S.W. 1,) records the progress of the Campaign, proving that good work is being done in many parts of the country. At a meeting in Leeds the Chancellor of the Exchequer was one of the speakers, and referring to the unemployment problem he said: " Speaking broadly, the cause of unemployment as we know it in normal times, is either, insufficient purchasing power or the wrong direction of the purchasing power which the people possess. We are spending this year the sum of a million pounds a day on drink . . . We hear plenty of complaints about heavy taxation, and yet hardly a word from the same quarters about the fact that we are wasting—I use the word advisedly—that we are wasting three hundred and fifty million pounds a year—an expenditure that does nothing to provide capital for trade, to improve the efficiency of labour, to increase the effective spending power of the working classes. upon whose purchasing power, after all, trade depends . . . On the contrary it means the loss of a million pounds a day—mainly in wages—in the useful and reproductive industries of the country."

At a conference at Liverpool the well-known Catholic, Father Hays, said: " The clergy are the natural leaders of the people. It is our place to be in the very forefront in every great moral issue . . . in every conflict against the evil influences that prevent the coming of the Master's Kingdom among the children of men. Why have the Churches failed with the workers? Because so many of the clergy preferred the comfortable position of following Christ as disciples rather than as soldiers with stern moral battles to fight for God and His people against the passions and appetites of men, against ignorance, prejudice, money-power and vested interests. Let us all unite in this Temperance Council of the Christian Churches in its crusade to lead the people to shoulder their own responsibility, and to emancipate themselves from a grave national evil. . . The real danger of the people . . . is in the intrinsic nature of this narcotic drug (alcohol), whose peculiar property is to weaken self-control, to deceive the senses, to impair the judgment, to diminish the will-power, and to create a craving and passion for itself."

In face of such facts as these the duty of Christian people is crystal clear, and they must use all their influence, as individuals and churches, to bring about a better state of things.

E.H.

The Unitarian Women's League By Miss E. JOHNSTONE.

LEEDS DISTRICT held their first annual meeting on March 1st, when members from seven affiliated branches attended. The Rev. Lawrence Schroeder conducted the service and gave an impressive address on "By Righteousness and Faith." The choir and organist greatly assisted in the musical part. After tea Mrs. Schroeder presided, and reports were read, and retiring officers re-elected, with the addition of Miss Latham (Wakefield) as District League Fellowship Secretary. A very interesting paper was given by Mrs. Howard Clay (Halifax) on the "Rise and Development of the Unitarian Movement in America," detailing the progressive advancement under the leadership of Channing, Emerson, Theodore Parker, and other pioneers of religious thought. Votes of thanks brought a very good meeting to a close.

Helen H. Eagleton, Hon. Sec.

LIVERPOOL DISTRICT met at Ullet Road on February 23rd for the annual meeting. Reports were read from each branch. Mrs. Roper's resignation of the secretaryship was accepted with great regret, and Mrs. Rowlands appointed in her stead. Following on the letters which have appeared in "The Inquirer" on the subject of "A Gospel Definite," three ten-minute papers were read by Mrs. Lloyd Jones, Mrs. Pearson and Mrs. Haigh. These raised the question, "Is it possible, is it necessary, is it desirable to formulate a Gospel Definite?" A very interesting discussion followed, in which very diverse views were expressed. The time allowed seemed too short, and it is probable that the question will be raised at the spring meeting.

LEAGUE OF NATIONS UNION.—The March "Monthly Letter" draws the attention of branches to a new rule by which the Union will accept as a Corporate Associate any group of persons organised for other purposes—on the following conditions:—

1. That the group declares itself in general agreement with the aims and objects of the Union;
2. And pays an annual subscription of 10s. 6d., which will entitle one person named by the group to receive some of the publications for the use of members of the group;
3. And that a speaker approved of by the Union shall address at least one meeting a year.

The above conditions will allow all our branches to strengthen the Union by joining in this way. Literature will be provided for sewing and other meetings, and doubtless much greater interest will be evoked in this great Union of Nations.

DEATHS.—Catherine G. Taylor, Bradford, Jan. 29th, 28; Miss Charlott Bruce, Belfast, Feb. 12th; Mrs. Philip Wicksteed, Wantage, Feb. 15th, 79; Mrs. Alfred John Clarke, Herne Hill, London, Feb. 17th, 79; Mrs. John Cheetham Hibbert, Colwyn Bay, Feb. 19th, 80; Mr. Philip Roscoe, Hampstead, Feb. 20th, 55; Miss Alice Barnes, Grey Abbey, Feb. 16th; Mr. E Francis Edwards, Birmingham, Feb. 16th, 85; Miss Sarah W. Warren, London, Feb. 23rd, 88; Mr. Chas J. Goodland, J.P., Taunton, Feb. 25th, 78; Mrs. G. H. Edwards, Ventimiglia, Italy, of Hampstead, Feb. 25th; Mrs. J. G. Foster, Seven Kings, Ilford, Feb. 27th; Mrs. W. Higgin, of Padiham, at Manchester, Feb. 20th; Mr. Edward Lismer, Barlow, Sheffield, 73; Mrs. Richard Hawling, Cheltenham, Feb. 28th, 91; Esther Maria Bakewell, St. Margaret's Bay, Kent, Feb. 29th; Mr. Alexander Barnes, I.S.O., Ealing, London, March 2nd, 68; Mrs. Edwin Lloyd, Clapham, London, March 5th, 86; Mr. Alfred Horton, Chester, 66; Mr. G. G. Cross, Chester, 24; Miss Edith Hoyle, Dewsbury, March 8th, 26; Eliza Johnson, Stockport, March 8th, 90; Mr. Henry M. Rounthwaite, Putney, March 8th, 71; Mrs. George E. Harrop, Audenshaw, March 9th, 78; Mrs. George Taylor, Blackley, March 2nd, 75.

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Unitarian Church, Todmorden.

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Friday, April 11, at 3.

Opener: Mrs. ARNOLD WILLIAMS.

Saturday, April 12, at 3.

Opener: RICHARD D. HOLT, Esq.

Chairman: PERCY HEALEY, Esq.

Admission: Season Ticket, 2/-; Thursday all day, 1/-; Friday, 1/-, after 6, 9d.; Saturday all day. 6d. Children half-price.

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Gifts of Goods should be sent to Miss A. Shaw, The Unitarian Church Lodge, Todmorden.

Donations will be acknowledged by—
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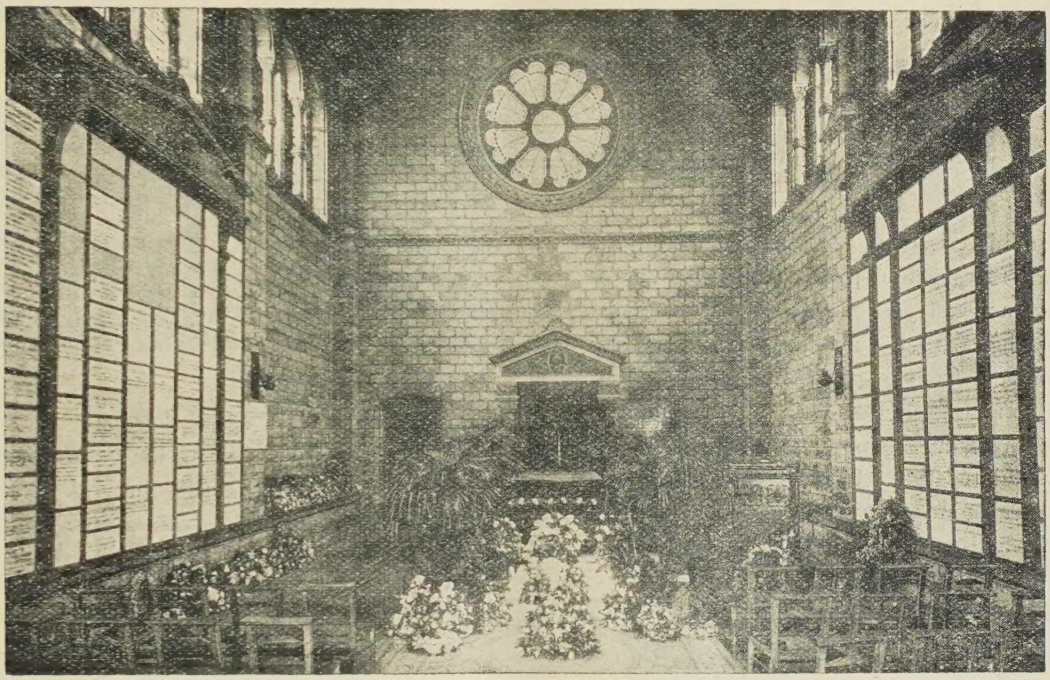

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—Sir Henry Thompson.

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